

The Christian a New Creature in Christ.

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S E R M O N

On 2 COR. V. 17.

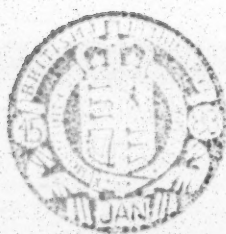
By JOHN RILAND, M. A.
Curate of SUTTON COLD-FIELD in WARWICKSHIRE.



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PREFATORY ADVERTISEMENT.

THE Author's design in publishing the following discourse is not to offer any thing new or uncommon to the Publick; but to engage the thoughts of those who desire to know and practise the truth as it is in Jesus, to one of the most important points of Christian Doctrine, viz. The nature and necessity of our being renewed in the spirit and temper of our minds, and in the course of our lives and conversation.

If any one should doubt the truth of what is delivered in the Sermon, he is, in the first place, humbly desired to search the Scriptures, (like the noble Bereans,) and see whether this is the doctrine they contain, or not. And if he wants to have the doctrine more fully explained, let him consult these truly valuable treatises: The Rev. Mr. Walker's "*Christian, being a Course of practical Sermons*;" * Mr. Fawcett's "*Grand Inquiry, am I in Christ or not? explained and recommended, in order to help any man to know the state of his own soul*;" † and Dr. Doddridge's "*Practical Discourses on Regeneration, in Ten*
A Sermons." ||

* Printed for Edward Dilly, at the Rose and Crown in the Poultry, London; and Barnabas Thorn, at Exeter, pr. 3 s.

† Printed by J. Eddowes and J. Cotton, in Salop; and sold by J. Buckland, at the Buck in Pater-noster-Row, London, pr. 8d.

|| Printed

Sermons." || *If these do not afford him sufficient satisfaction, he may read, if he has opportunity, the pious Bishop Beveridge's sermon on the same text: The learned Dr. Hammond's on Gal. vi. 15. The ingenious Bishop Sherlock's on Col. iii. 1. The spiritual Dr. Evans's (in his "Christian Temper") on Ephes. iv. 23. And the two first chapters of the devout Mr. Law's "Practical Treatise upon Christian Perfection:" § In which he will see the same doctrine which is contained in this sermon more particularly and fully taught and insisted on, though perhaps, in other terms and expressions. And happy will the Author think himself, if he may, in any measure contribute, by the publication of this, to make those writings, (especially the former) more attended to and regarded.*

He would only add, That he intreats his reader to lay aside as much as may be, all prejudice; and from his heart to pray to God, in the words of our excellent Liturgy, "That it may please him to bring into the way of Truth, all such as have erred and are deceived:" More especially for the good estate of the Catholick Church; that it may be so guided and governed by his good Spirit, that all who profess and call themselves CHRISTIANS, may be led into the way of TRUTH, and hold the faith in unity of Spirit, in the bond of Peace, and in righteousness of Life."

|| Printed for J. Rivington and J. Fletcher, at the Oxford-Theatre, in Pater-noster-Row, London, pr. 2 s. 6 d.

§ There is an Extract from these two Chapters published in a small Pamphlet, and entitled, "The Nature and Design of Christianity:" Printed for J. Richardson, in Pater-noster-Row, London, pr. 2 d. or 12 s. a Hundred to those that give them away.

A S E R-



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S E R M O N, &c.

2 Cor. v. 17.

If any Man be in Christ, he is a new Creature.

✕✕✕✕ T must be a grief to every thinking serious
 ✕ I ✕ person to observe, how the generality
 ✕✕✕✕ of those, who call themselves Christians,
 deceive their Souls by false notions and
 apprehensions of the Religion they profess. How
 many notorious profane sinners have we, who
 yet look upon themselves as Christians, and
 imagine they are religious; tho' not, they will
 confess, so much as they ought to be. Others
 we have, who rest satisfied in the outward ap-
 pearance of a religious formality; and are in
 reality but Christians in name. While the rest
 among us, who pretend in a more real manner
 to be professors and followers of Christ, are yet
 some of us but almost-Christians; and the re-
 mainder, who are Christians indeed, do all stand

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in need of quickning and advancing. The Apostle has determined the matter, and set it to rights, when he says, *If any man be in Christ, he is a new creature.* So that the due consideration and application of his words will shew us what Christianity is ; and who are, and who are not true Christians. They are adapted to strengthen the true ones, and undeceive the formal professor ; and to shew both him and the profane sinner, that they have no part or lot in real Christianity. May the Lord enable me to open and speak upon these words in such a manner as that these effects may be produced ; and all of us be set right and forward in the true spirit and life of practical Christianity. May he give you the hearing ear, and the understanding heart, to take in and receive what shall be said, while, under the blessed influences of his holy Spirit, I am discoursing upon the words read, in the following manner.

First, In opening to you the nature and manner of being in Christ. *Secondly*, In describing the new creature. The consideration and application of these two points in the text, will be followed, by way of conclusion, with an address to you, according to your different professions of Christianity.

I am, in the first place, to open to you the nature and manner of being in Christ.

Every Christian, who can be entitled truly to the name, must of necessity be *in* Christ ; because he is naturally, and before conversion, *out of* Christ. St. Paul describes the unconverted to be *without Christ*. Ephes. ii. 12. That is, without any knowledge of, relation to, interest
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in, or communion with him, as their Saviour. The being without Christ is being without Salvation : *For there is none other name under heaven given among men, whereby we must be saved.* If the sinner is saved, he must become one that is *in Christ* : That is, he must come as a lost convinced sinner to Christ for salvation ; and by faith in him, as his Saviour in particular, be joined to him ; have relation to, and communion with him ; and be so far interested in his merits, and partake of his Spirit, as to be one with Christ, and Christ with him ; he in Christ, and Christ in him : Then the sinner becomes a true Convert and real Christian. This consideration leads us to shew, more particularly, how this work is wrought by the operations of the *Spirit*. The nature and manner of being in Christ will appear from describing the workings of the Spirit, on the soul of a sinner, in bringing him from being *without* Christ to be *in* Christ.

The unconverted person is first impressed with an uncommon concern about the salvation of his soul. From being thoughtless about spiritual things he becomes serious and sober-minded ; he looks into and examines the situation of his spiritual and eternal interests ; and finds, upon a close examination, what he over-look'd before, that he is altogether a *sinner*. This is the first discovery the Spirit of God makes to the person wrought upon. It is the Spirit's office to *reprove* (or as it is in the margin of the great Bible) to *convince the world of sin*. John xvi. 8. This conviction of sin is the first step towards being in

Christ. By means of God's word, his Spirit sits before the sinners eyes, that by the offence of his first parents he is made a sinner; that judgment is come upon his soul to condemnation; and that he is dead in *Adam*. *Rom. v. 12*. He sees now that he was shapen in iniquity, and that in sin did his mother conceive him. *Psf. li. 5*. And as no one can bring a clean thing out of an unclean, therefore he spiritually discerns, that in him, (that is in his flesh) dwelleth no good thing. *Rom. vii. 18*. and that every imagination of the thoughts of his heart can only be evil continually. *Gen. vi. 5*. He looks too into the whole preceeding state of his heart and life, and finds his experience verifying this discovery. This sinful corrupted nature, and the personal offences which proceed from it, are set before the sinners eyes, as what God hates with a perfect hatred, and what his justice must punish with everlasting punishment. He now sees himself in a completely lost state by sin; his heart is broken, and his soul is weary and heavy-laden with the burden of his guilt and misery. As the Spirit carries on this converting work in the soul, he convinces the sinner also of *righteousness*: This is his office as well as to convince of sin. *John xvi. 8*. He shews the sinner that he has no righteousness of his own; and therefore leads him to, and shews him the righteousness of Christ; *without* which his soul is defiled, and, in the divine eye, loathsome by sin; and *in* which it is presented pure and unspotted before God. Thus the Spirit takes of the things of Christ, and shews them to the convinced, condemned, lost sinner.

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By faith in Christ, the Spirit brings the soul to partake of Salvation in him, his obedience and sufferings ; by his interest in which the sinner can stand before God, not afraid of the demands of his perfect law ; which otherwise condemns him in requiring a perfect unfinning obedience, which he can of himself never pay. The threatenings and condemnation of the law being stopped and done away by the Gospel-Record which he has received, the sinner receives comfort in his burdened soul : He has joy and peace in believing that he is in Christ ; that he is now reconciled to God through Christ Jesus ; has an interest in his merits ; partakes of his Salvation ; and is in him, a true converted Christian. Such a one may now be looked upon, by this workmanship of God in his soul, as one created in Christ Jesus : He may therefore be described as the new creature. But let us, before we enter upon that description, apply what has been said.

This, which I have declared, is the usual manner of God's convincing and converting Spirit upon the soul of the sinner, when he is made to be in Christ. My brethren, do you know this by your own experience ? Have you respectively found this work of God upon your souls ? Have you found yourselves deeply impressed about the salvation of them ? Has the Spirit of God convinced you of sin ? Has it been set before your eyes, that by reason of your original sin, and your personal transgressions, you are under sentence of, and justly deserve eternal punishment ? Sensible of your misery and helplessness without Christ, have you, as lost sinners, been brought to him ; and have you found your-
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selves in him? Can you spiritually discern that you have an interest in, and partake of his Salvation, in the Gospel? And can you shew that you are his, by his Spirit becoming yours; and that you are his faithful servants, by giving up your lives and conversation to him, in all holy obedience? This is the way of our seeing our misery *without*, and our happiness *in* Christ. And if this work of God has been wrought in your souls, you cannot but be very sensible of it; and find yourselves, in some measure, to be, each of you, the *new creature*. You will see more into this case from the *description* of the new creature. Let it engage your attention therefore in going along with me to the

Second thing to be done, in order of discourse; namely, to describe the new creature. If any man be *in Christ* he is a *new creature*.

A Christian must undoubtedly be a new creature; because by his Fall into sin, he has lost that image of God he was at first created in; and in which he was to, and in which alone he can glorify his Creator. Naturally, and before conversion he is not God's creature. Spiritually therefore, by and in conversion, he is created again; and in Christ is a new creature; made for, and given to God again, for his glory and service. What then is his scripture-character and description?

The Apostle describes the character of the new creature in the latter part of the verse of my text; where he says, *Old things are past away; behold, all things are become new*. In the new-created Christian there is a thorough change
made

made not in *body*, but in *soul*. Old things are are past away. Old ways of thinking and living, old inclinations of the mind, old apprehensions of things, dispositions, affections, principles and practices : These old things, which were in him, while unregenerate, are now all vanished away, and all things are become new. He has a new understanding, new opinions, new inclinations, will, judgment, pursuits, hopes and fears, conversation and life. He has, as yet no new body ; the renewal is in his soul : There he has a new principle of life, a spiritual principle, spiritual affections ; and a spiritual practice follows correspondent thereto. He is quite another thing to what he was before ; and as much a different person from his former self, as light is different from darkness. There is, one may say, a thorough and compleat change made, not merely in an outward reformation, but in nature, in heart, in life. There has been an inward workmanship of God upon his heart and soul, and not merely a change made by himself in outward carriage and deportment. There is a new creation made throughout his whole spiritual existence ; a conversion from nothing to something ; and an advancement from something to every thing. *All things are become new* *. Look at him

* *If any man be in Christ, he is a new creature : Old things are past away ; behold, all things are become new.*] As if the Apostle had said, “ If any amongst you pretend to be a Christian indeed, engrafted into Christ by baptism and regeneration, and is a member of his body, he is by regeneration made a new man : All the faculties of his soul are renewed, his principles, affections, and practices, are all new ; Old things are passed, or passing away daily ; the old carnal inclinations of mind are
wearing

him in his way of life, and manner of having his conversation in the world, and you will see how

wearing off, the old will is changed, the old life is reformed; and in a word, whatever was old and carnal, is now become new and spiritual. *Behold, all things are become new*; new affections, new inclinations, new dispositions, a new course, and a new conversation. Nothing is new physically; he is the same person, he has the same faculties: But all things are new qualitatively; he is renewed in the spirit of his mind. *Learn hence*, (1.) That all such as call themselves the Disciples of Christ, and own themselves to be his followers, are and ought to be new creatures. This implies a real and inward, a thorough and prevailing change both in heart and life; not a civil change, barely from prophaneness to sobriety; not a sudden change, only under some great affliction or awakening providence; not a change from one sect or party of professors to another: But the change of the new creature consists in a new mind, a new will, a new judgment, new affections, a new conversation; not in a new form and profession: The change of the new creature introduces the life of God, and produces the nearest likeness to God. *Learn*, (2.) That this new creation, wrought in a man by the Word and Spirit of God, is an indubitable evidence of his interest in Christ, and title to Salvation; for where the new creature is, there all the saving graces of the Spirit are, as a pledge and an earnest of glory and happiness. *And all things are of God*—That is, all those things fore-mentioned belonging to this new Spiritual Creation, are of God, as the author and efficient cause of them. *Learn*, That God is the original author of the new creature, and of all things belonging thereunto. This appears partly from the nature of the work, 'tis a new creation; and partly from the objects of this work, the persons wrought upon. They are averse from God, in enmity to him, and rebellion against him, dead in sin, under the dominion of Satan. Well therefore might the Apostle say, *All things are of God*. BURKITT.

Wherever the doctrine of Christ hath its full effect, and perfect work, it makes a mighty change both in their inward principles, and outward practice; it darts a new light into their minds, so that they see things otherwise than they did before; and form a different judgment of things from what they did before: It indues them with a new principle, and new resolutions; gives them another spirit, and another temper, a quite different sense and gust of things from what they formerly had. And this inward change of their minds, necessarily produceth a proportionable change in their lives and conversation: So that
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how the new creature in Christ evidences his spiritual change and conversion. Watch his general behaviour, and you will see him thoughtful and serious. Trace him into his privacies, and you will observe him mourning over and lamenting his fallen nature ; and humbling himself before God as a most vile and miserable sinner ; a character this which now he sees truly belongs to himself, but which before he was unacquainted with, or proudly denied and disowned. You will observe him frequently retiring to converse with God and himself. In these retired hours he finds a life hid with Christ in God. He chooses self-reflection and self-knowledge ; that he may humble himself before God as a *sinner*, and yet enjoy communion with him as a *Believer* ; as one of God's family, his children ; in love and fellowship one with another ; with the Father, the Son, and the Spirit. The world looks upon the new creature, and his life, as one melancholy, dull, and mad : But he has a peace of God which passeth all understanding ; and joys which a stranger intermeddleth not with : And this, which is foolishness to the one,

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the man steers quite another course, acts after another rate, and drives on quite other designs from what he did before. — This change is affected and wrought by a Divine Power of the same kind with that, which created the world, and raised up Christ Jesus from the dead ; two great and glorious instances of the Divine Power. And to these the Scripture frequently alludes, when it speaks of the *new creation*. 2. Cor. iv. 6. Rom. vi. 4. Ephes. i. 19, 20. So that our *renovation*, and being made *new creatures*, is an instance of the same glorious power, which exerted itself in the first creation of things ; and in the resurrection of our Lord Jesus Christ from the dead ; but not altogether after the same manner. *Archbishop TILLOTSON on Gal. vi. 15.*

is to the other the highest wisdom. But the new creature does not entirely shut himself up from the world: He is *in* it, though not *of* it: He complies not with the vain and corrupt ways of the world; because, being a disciple of Christ, he is chosen out of it. *John* xv. 19. But he must converse with the world: And where he does, for the sake of conversation, you will find him giving it a spiritual turn, where he can; and where he cannot, he is rather silent; or he retires. That worldly conversation which he delighted in before, he hates now: And that spiritual discourse on religion which before he hated, now he loves. He is a new creature; and therefore this must be the case, to hate now what he loved before, and to love what he hated. If it was not so, old things would not be passed, nor all things become new. This dislike of worldly, and love of religious conversation, makes the Christian have new friends and acquaintance. His delight is with the saints that are in the earth, and such as excel in virtue. It is not possible for his renewed Spirit to take delight in those worldly companions he had society with before his conversion: These, as to familiarity and fellowship with them, he has turned off; and taken in those new friends in Christianity, who have experienced a like change with himself. These new creatures he loves, being himself one; and, after the example of his great Lord and Master, he prefers the society of these his new-created disciples before that of his own carnal relations. *Mat.* xii 46—50. You will see
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too, that as the converted Christian has new entertainment in the conversation of religious friends, so he finds the like in religious books. Those spiritual treatises, which before he saw no beauty in, and which he looked upon with a formal coldness or a hearty dislike, he now reaps fresh benefit from, and feeds upon them, as the necessary and pleasant food for his soul. But above all, the precious Book of God is his peculiar study and delight. His Bible is a new book to him; as he is a new reader to his Bible. He sees now what he overlooked before; and understands what he was once quite ignorant of. He admires at the new spiritual discoveries he is daily making out of his new Pocket-Companion to Heaven; and blesses the Lord for opening his eyes to behold the wonderful things out of his Law. "O! how I love thy Law, he cries, all the day long is my study in it." This Book of God is the rule and guide of his daily walk: By this he governs all his actions and employments, that they may tend to the glory of the Author of it. And if you look into the Christian's use of the world, you will see that he will make his common ordinary ways subservient to some spiritual good. You will see his religion not only in times and places of worship, but also in his common life and daily employments. He will be seen very observant and punctual in his forms of devotion, both in publick and private, in God's House and his own: But then you will observe his religion does not terminate there; you will see the spirit of his prayers carried into

his common life. He will not pray one thing, and live another ; but as he prays, he lives. He breaths out his life to God, as well as his words in prayer. There is an harmony between his tongue and his heart, and what one expresses, the other puts forth into action. In short, he lives like himself, a new creature in Christ: And following the steps of his blessed Master, he does, *whatsoever he does, whether he eats or drinks, he does all*, as the Apostle enjoins, *to the glory of God.* 1 Cor. x. 31.

Let this suffice for a brief, general description of the new creature's *character*: Of him, who from being in the most miserable situation *without* Christ, is brought into the most happy one of being *in* Christ: Of him, who is transplanted from the kingdom of darkness into the kingdom of light ; who is a fruitful branch in the true vine ; who is in Christ a new creature.

And now, my friends, do you think, that this character of the Christian belongs to each of you that have heard it? Have you reason sufficient to think, that you have heard yourself described? Have you good grounds of believing that you are, each of you, in Christ this new creature? *Examine yourselves whether you be thus in the faith*, says the Apostle, *prove your own selves.* 2 Cor. xiii. 5. Apply the character described to yourself, and you will see how it is with you ; unless the God of this world hath blinded your eyes. If you have undergone this work on your soul, you must be experimentally sensible of it. It is the work of God ; and you cannot

cannot but see it, if he has wrought it in yourself. Say now, how is it? Have you, or not, found this workmanship of God on your soul? Do you see the effects of it in your life and conversation? I have not time to go over with you each particular of the new creature's character. I am sensible, if you are the converted Christian, you must know it sufficiently from what has been observed. If you are not, your heart and conscience are now informing you of it. You may be helped forward in this case in attending to what remains to be said by way of conclusion; which was, to address myself to you, according to your different professions of Christianity.

Let me first speak to the profane, careless sinner, who yet professes Christianity.

O thou unhappy soul; how shall I describe thy unhappiness! Thou art miserable; but with what words can I paint thy misery! Thou must acknowledge, thou art not in Christ: Then thou art all that the Apostle means, when he describes thee to be *without Christ: An alien from the commonwealth of Israel, and a stranger from the covenants of promise, having no hope, and without God in the world.* This is your scripture-character. *Ephes. ii. 12.* You was created in God's image, but you lost it in Paradise: And there has been no new creation in your soul, whereby you might recover that divine Image; therefore you are dead; dead spiritually; and will die eternally, if you die uncreated in Christ, if you are not a new creature. Insensible of your danger, you still live in rebellion against
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the God of Heaven ; and thus prove your carnal mind to be enmity against him. Your mind is not subject to the Law of God ; and therefore you live, without controul, against God, and for the devil. You are dead in trespasses and sins ; and you go on daily to increase their number, and thereby bring upon your lost soul, a seven-fold weightier ruin and destruction. Yet you will profess Christianity. You believe in Christ, you say ; so did the devils : But they believed him to be their tormenting Judge, not their Saviour ; wherefore you can only cry out with them, “ What have we to do with thee, Jesus, thou Son of God ? Art thou come hither to torment us before our time ? I adjure thee by God, that thou torment me not.” Thus you may believe in Christ, and tremble at your faith. You are not in Christ a new creature. You are Christless ; and therefore under the power of sin, and a slave to the author of it. *He that committeth sin is the servant of sin : And he that committeth sin, is of the devil : For his servants ye are to whom ye obey.* This is your dangerous and miserable state, you unconverted, careless sinner. Shall I leave you in it ? God forbid ; May God rouse you, and awaken you from this fatal sleep. *Awake thou that sleepest, and arise from the dead ; and Christ shall give thee light.* Turn to Christ, and his blood will cleanse you from all sin. There is a fountain for sin and uncleanness opened in his precious side ; therefore wash and be clean. Pray to the Lord, “ Turn thou me, and I shall be turned.” God would

would have you saved ; strive to turn to him, and he will assist you, and help you forward. He will, in his due time, if you will seek his face, create you a new creature in Christ.

I must speak a word to the formal professor of Christianity ; the nominal Christian, but not the new creature.

Why will you deceive yourself with the shew only of Christianity, and have not the thing itself? *You* have but the *form of Godliness* ; the *new creature* has the *power* of it : The power you deny ; and therefore are not the new creature. You have the Name of a Christian : But like the *Church in Sardis*, *Thou hast a name that thou livest, and art dead*. Rev. iii. 1. There is none of the spiritual life of a Christian in your soul : It is dead : Like the person our Apostle speaks of ; who, by *living in pleasure, is dead while she liveth*. 1 Tim. v. 6. Your religion is confined to times, and places, and forms ; and consists in its utmost extent, merely in a freedom from gross sins. You are a stranger to the Spirit of Religion ; and in common life, are but like those who have not so much as the form. You call yourself a Christian : But how can you be a Christian, if you are not *in Christ, a new creature* ? And this new creation in the heart and life, you are as much a stranger to, as to a new creation in body. You may have been *baptized* ; but not, as St. Paul says, *into Christ* ; neither have you *put on Christ*. Gal. iii. 27. Without the true circumcision of the spirit and heart, and the baptism of the Holy Ghost, you
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are no Christian. Nothing short of being the new creature will avail any thing. Our Apostle has thus determined the point. *In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.* Gal. vi. 15. The character of the new creature will not answer your's: You cannot tell what old things are past away from you, and what things are become new. The same temper of mind, the same spirit in life and conversation still remains in you. And if so, how can you be a Christian; for he is a *new creature*. The Spirit of Christ would have made you *his*: But the Spirit you have not; and his operations you are a stranger to. Then you can be no Christian. *If any man have not the Spirit of Christ, he is none of his.* Rom. viii. 9. Do not err, my beloved brethren: Rest not satisfied in the *name* and *appearance* only of a Christian; but seek after the *thing* itself. In reality you differ not from the careless sinner; and his mercy you have heard described; wherefore put yourself upon a level with the publican, and smite upon your breast, and say, "God be merciful to me a sinner." This humiliation will be the way of your being exalted in Christ; and of your being created in him a new creature.

Lastly: A word to the new creature.

What a happy soul art thou, who art in Christ the new creature! You are a Christian indeed. All the blessed privileges of the Gospel belong to you. *All things are your's. Ye are Christ's;*

*Christ's ; and Christ is God's. Your fellowship is now with the Father and the Son. In the communion of saints, you have fellowship one with another. There is therefore now no condemnation to you that are in Christ Jesus. You are in him, and he in you, one with Christ, and Christ with you. See that you now more and more walk not after the flesh, but after the Spirit. The Spirit of God dwells in you ; therefore mind the things of the Spirit. You are in Christ a new creature : Be increasingly diligent that you walk in newness of life. By this new creation you have put off the old man, and have put on the new man. Remember the description the Apostle gives of true Christians ; when speaking of himself and them, who had experienced the saving work of God in their Souls, he says : *We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.* Ephes. ii. 10. The end and design, you see, of having this work of God wrought in you, is that you may be enabled to practice all good works. See therefore that you abound in the works of the Lord. You are now a peculiar people of God, purified, and to be zealous of good works. You love God, because he first loved you : Let this love constrain you, in every instance, to live to him, who died and gave himself for you. As you are in Christ, so Christ is in you, the hope of glory. As you have therefore received Christ Jesus the Lord, so walk you in him ; rooted and built up in him, and stablished in the faith, as you have been taught,*

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abounding therein with thanksgiving. Remember, once more ; you are now in Christ: Who says, *He that abideth in me, and I in him, the same bringeth forth much fruit.* On the other hand, *If a man abide not in me, he is cast forth as a branch, and is withered: And men gather them, and they are burned,* John xv. 5. 6. See that being led away with the error of the wicked, you do not fall from your own steadfastness. I pray therefore, that your love may abound yet more and more in knowledge, and in all judgment ; that ye may approve things that are excellent ; that ye may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ, unto the praise and glory of God.

ALmighty God, who shewest to them that be in error, the light of thy truth, to the intent that they may return into the way of righteousness ; and, who hast given us thy only-begotten Son, to take our nature upon him, and to be born of a pure virgin ; grant unto all them that are admitted into the fellowship of Christ's Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same : And do thou, Lord of all power and might, who art the author and giver of all good things, graft in our hearts, the love of thy name, increase in us true Religion, nourish us with all goodness, and of thy great mercy keep us in the same ; that we being regenerate, and made thy children

dren by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, and the same Spirit, ever one God, world without end. *Amen.*

SOLI DEO GLORIA.



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